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and interest are a tax on labor," and in so far as this is the case confiscation naturally appears to him equitable, and also easy.

Mr. Godard says that "The vast majority of criminal acts proceed directly or indirectly from a desire to obtain or keep possession of wealth," and that "our criminal code has been a disgrace to a professedly civilized nation," and hence he infers that as democracy advances crime will diminish. He also says that the present industrial system unduly fosters the military spirit, and that most of our recent wars have been due to financial causes provoked by capitalists. These and other such crude assertions are given without any facts to support them and very little attempt at proof, and hence are of no value in an argument. But we do not expect much detailed reasoning in a book of so large a scope and so small a size.

A. D. PEASE.

THE PURSE AND THE CONSCIENCE. By H. M. Thompson, B.A. London: Swan Sonnenschein & Co., 1891.

The upshot of this book is apparently as follows. Most people desire to make the world happier, and in order to do so take, as their proximate end, justice tempered by mercy. As concerns the distribution of wealth, this end tends to be attained in our present economic system just in so far as competition is really free, and in so far as we are guided in our business pursuits by a higher motive than mere greed. It is therefore our duty to perfect our economic system by removing as far as possible all hinderances to the freedom of industry, such as bad laws, insufficient provision for education and health, fluctuations in the value of gold, and sudden changes in the method of production. Also, we must raise our standard of right conduct by inculcating chivalrous honesty, generosity, and a sense of responsibility towards others in all business relations; and, finally, we should encourage a perception of the true value of wealth, and of the worthlessness of mere possession. This means of bringing about an ideal state of society seems slower and less effectual than that of introducing a new system of industry, such as Socialism or Communism; but this is not really the case, since these systems are impracticable, in that they provide no sufficient stimulus to work, nor any guide to the kind of work most useful to the community.

The author's style and method, if not his thought, are so confused that it would be impossible to make his meaning clear by quotations, or by attempting to follow the order of his ideas. Thus, in his introduction (p. 6), he says his book "deals with the connection between two sciences,—that of economics and that of ethics," and again that it "has been written in advocacy of facing differences of opinion concerning the facts of the problems of poverty, and the methods of grappling with them and of endeavoring to discover which are right." These two statements, so far as they are intelligible, seem hardly consistent, but at any rate they lead us to expect some sort of scientific investigation, and not mere controversy, such as the argument in chapter iii. against Socialism, nor again such a summing as this, however we interpret it,—"Shortly, I do not suggest that ethics be confined to the field of economics. I merely urge their extension thereto."

In any discussion, however slight, of "the connection between ethics and

economics," we may fairly look for a definition of at least one ethical ideal, and for some analysis of the mutual relations of moral and economic forces, but, instead of giving this, the author (pp. 14-15) tells us that "our investigation is that of the connection between monetary affairs (!) and considerations of right, irrespective of whether right be involved in an attempt to be just, or in a more extended attempt to be generous," and that therefore "it is not incumbent on us here to pin ourselves down to any rigid definition of justice" (or, we might add, of any other ethical principle!). Again, instead of a careful consideration of the meaning of the freedom of industry and of the suggestions that follow from this meaning, he talks in a vague, unintelligible way about "a number of economic forces existing side by side with, but in themselves independent of, the competitive system in relation to which we have ethical duties" (p. 87).

But surely it is unnecessary to discuss the value of this book as a scientific production, when we find such fallacies as that involved in the discussion on the "justice" of "the competitive system," where the author entirely ignores the difference between total and final utility, or in his statement (p. 141) that "there is no particular merit in investment" (as compared with spending on luxuries), since "it is equivalent simply to postponement of action."

Again, in so far as Mr. Thompson's book is controversial, it is futile, because the author neither makes clear his own premises nor understands those of his opponents. To condemn his argument against Socialism we need only point out that it is a double *ignoratio elenchi*, since no Idealist would accept his interpretation of Justice, nor any Fabian his definition of Socialism; that "it seeks to reward services to the community, not proportionately to their value as estimated by the public opinion of the community, but proportionately to the endeavor made in rendering them."

But, although Mr. Thompson's book is hardly likely to clear up "the chaotic confusion that exists in many minds concerning points which are fundamental," it may perhaps indicate a *via media* to those who wish to find one between collectivism and a blind belief in economic laws as precepts or as unalterable facts, and it may suggest the desirability of clear thinking and consistent conduct to those who are not in the habit of reading larger and better works.

This book is distinctly below the level of Messrs. Sonnenschein's "Social Science Series," and the editors must exercise more care in future if they wish to keep up its excellent reputation.

A. D. PEASE.

THE USE AND ABUSE OF MONEY. By W. Cunningham, D.D. London: John Murray, 1891.

There is something appropriate in the inclusion of Dr., or, as we may now call him, Professor, Cunningham's book in the first batch of *University Extension Manuals* which Mr. Murray is publishing; for the author, as he tells us in his preface, was "one of the pioneers of the University Extension Movement in 1874," and his subject should appeal to nearly every extension student. Perhaps, indeed, the most permanent and important result which may be expected to flow from the revived interest now widely felt in the extension of university teaching is that the teaching should prove to be "missionary," not merely in the sense